THE INFLUENCE OF A GODLY LIFE:

A Sermon,

PREACHED ON THE OCCASION OF THE DEATH OF THE LATE

REV. A. WALLACE, A.B.,

HUNTINGDON, QUEBEC,

BY THE

REV. W. C. CLARKE, A.B.,

ORMSTOWN, QUEBEC.

Printed for Private Circulation.

Montreal:

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

1870.

SERMON.

"*The memory of the just is blessed.*"—PROV. x. 7.

THE term just, as applied to persons in the Old Testament Scriptures, means those who fear God,—godlike or godly persons; those who acknowledge Him in all their ways, and are circumspect, and consistent in their lives, and upright in their conduct towards both God and man. Not that there is one of God's children on earth of whom it may be said, he is absolutely and perfectly just, but the term is applied to those who are relatively so; their *aim* is to be just; they make it their first and highest object, to walk with God and keep His commandments. They acknowledge Him as their Creator, their Supreme Ruler and Law giver, and adore Him as the Author of life and Giver of all good. They love Him as the God of their salvation; they feel their sins and confess them; they repent of these and forsake them; they go to Him daily, through faith in the Redeemer, for pardon and grace to help them in their need. They trust in His free and sovereign mercy, and rejoice in the Great Salvation. God is in all their thoughts. He is the portion of their inheritance; their support under all the burdens and trials of life, and their hope and comfort in the trying and solemn hour of death. They endure all, as beholding Him who is invisible.

Under the more full and complete light of the gospel, those who believe in and love the Saviour, who confess Him before men, and believe in their hearts the truth of His incarnation, sufferings for sin, death on the cross, resurrection from the dead, ascension to glory, and His mediatorial intercession in heaven, are said to be just, *because* to *such* Christ is the end of the Law unto Righteousness, and to such because *thus just* in Christ Jesus before God, there is therefore no condemnation, for they walk not after the flesh but after the spirit. They know their Saviour and believe in Him; they serve Him as their Master, they live in His love and feel its power; for them to live is Christ, and to die, is gain. These are perfect in Christ Jesus and in this sense are just ones.

The Evangelists and Apostles acknowledge the correctness of designating those who are eminently consistent in the faith as *just*. Joseph, the husband of Mary, is said to be *just*. He feared God in having strict regard for the Divine Law and the amenities of private life. The nature of the goodness of his heart comes out very touchingly in his resolve to send his wife away *privately*, not wishing to expose her for what, had he been correct in his surmises, was a wrong; but being a good man, he could not add public insult to the personal pain arising, as he supposed, from a private wrong act. Joseph of Arimathea is likewise called a *just* man, being guided always by a strict regard for what was true and right. Hence we find him acting a noble part at the trial of Christ, he being one of the noble two who did not consent to, but opposed and condemned, the sentence of the Sanhedrim; and subsequently, the real excellency of his character is seen in openly demanding the body of Jesus, after he failed to persuade His enemies to spare His life, and giving it an honourable burial, thus showing by his outward act the inward rectitude of his mind.

Again, the term *just* is applied to Cornelius, a Roman

nobleman, holding a military appointment under Cæsar in Judea, at that time a colony of the Roman Empire. From his long residence among the Jews, and his acquaintance with their Scriptures, he came to the knowledge of the true God; he believed in Him, and worshipped Him in his family, and no doubt also in the synagogue. In all probability this was that centurion who was present at the crucifixion, and who, after beholding the supernatural manifestations of Divine displeasure and divinity which accompanied that awful and thrilling scene, exclaimed, "truly this was the Son of God," and, no doubt, in consequence, was led to examine more fully than ever those rites and oracles which pointed forward to a suffering Redeemer; but be that as it may, Cornelius was a devout man, one who feared God and gave alms, and who recognised God's claims upon him by daily offering prayers at the appointed hour for such devotions in his family. And those of his household knew that he did thus acknowledge and worship the God of the Jews; he did not hide his religion; with him, it was the chief duty of life; he professed it openly, and acted according to his profession, and *hence* he was called a *just* man.

Once more Lot is called a *just* man by Peter, because he discountenanced and condemned vice, and was grieved at the wicked conduct of his countrymen, as being contrary to the laws of Jehovah, and offensively opposed to his holy and pure nature. He kept himself unspotted from the impure society in which he lived, and remained uncontaminated by their gross sins; and hence he is called a *just* man whose righteous soul was daily vexed with the wickedness and irreligion of those around him.

From these examples and illustrations you will easily perceive the sense in which I use the term *just*, as employed in the text, which says, that "the memory of the just is blessed," and in this sense I shall endeavour to illustrate the influence which such a life exerts on mankind.

The memory of the just is blessed to the living by inspiring them to prosecute the same noble life. Every man who lives a holy and upright life and dies in the faith adds another link to the chain of evidence which proves the reality of the present as well as the certainty of the future. Such a life proves the divinity of our holy religion, and its completeness and universal sufficiency to guide us through the responsibilities, duties and trials of this life, and to secure for us the rewards and blessings of the life to come, as well as its power to mould the character and mature the soul for its high duties and endless glory.

Those who live the life of the righteous are so many rational, sympathizing and living witnesses for the existence of God, for His being and perfections. They are the visible representatives of His moral nature and the exponents of His holy and pure character, for they are godly or godlike; and men will study the Divine nature through the character of those who claim to exemplify that nature; and the result will be that the world will glorify God through them. The memory of the life and death of such does more to awaken the careless, to interest the indifferent, to shake the citadel of error, and to convince a sceptical and irreligious world of the truth of a future life, human responsibility, the necessity of a revealed religion, the need of holiness and faith in a Redeemer, than ten thousand volumes of speculative theology and finely-spun theories concerning personal responsibility and sentimental religion. Disputations, theories and fancy sketches may amuse the mind, and serve as a pretext or a pleasant pastime, but a living embodiment of religion in actual life alone can convince the conscience and lead to imitation.

Christians are living epistles, read and known by all men; and God is pleased to use faith, thus exemplified, as a means for convincing the world of sin, righteousness, and judgment to come. Who can estimate aright the silent yet powerful influence which a consistent godly life exerts over the dispo-

sitions and feelings, the faith and conduct of others? Who can measure its influence to restrain from vice, and lead to virtue many who yield to no other power? Example is ever more powerful than precept, for it carries with it a weight of convincing evidence and an influence which no speculative teaching, however pure and correct it may be, can exercise. Even positive teaching is weak in comparison with the living exhibition of the truth. What gave pre-eminent force and power to the Saviour's teaching and doctrine was, that He went about doing good. There may be delusion and insincerity in teaching, but none in doing good. This is the grand secret of all effectual teaching, to illustrate dogma by deeds. In this respect our Lord stands out in convincing contrast with all other expounders of religion. He illustrates religion in His own person; and shows that it consists in a life of godliness, in which He proclaims the completeness and correctness of His precepts, and the divinity of His doctrine, work and person. The closer the believer imitates Christ in this, the higher does he stand as a Christian, and the more will he influence others for good. Chief among the instrumental causes which aided the propagation and wide spread of the gospel, during the first ages of the Christian Church, stands out in well-defined prominence, the disinterested life, the holy and pure character, of the Apostles, of their co-labourers and their successors. This was then one agency which the Holy Spirit acknowledged and blessed in the glorious work of reclaiming a world sunk in Jewish intolerance, heathen idolatry, and soul-destroying superstition, and this is still an agency which the same Spirit acknowledges and blesses, in sanctifying and maturing the individual character, and for commending the Truth to the indifferent and the ungodly. The world may withstand precept, and resist doctrine, but acknowledges and yields to the silent force and influence of a disinterested, a sympathizing, and a holy life; if not at once, yet gradually and im-

perceptibly: and thus is often led to acknowledge the divinity of the precept, and the correctness of the doctrine. In order to give greater prominence to this principle, let me further observe that, under the present order and law of things, the tendency of the human mind is to overlook and undervalue what is present. Not that distance in this case lends enchantment; but, that while the gift is in our possession, we seem to dwell more on the *gift itself* than upon the *object* for which it is given. We learn to prize our mercies and advantages when they are gone; and we frequently discover virtues and graces when they are no longer exercised; and hence, the disinterested, pure and holy life is often unnoticed, or observed only by the few; so that the just man never begins to be appreciated, and to exert the full influence of his life upon the living, till after his death. The force and example of such life are more powerful in their influence after the removal than during the presence of the individual, which tends to show that while the individual is human, a holy life is the gift and power of God.

Thus it was with the great leading minds of history. In many instances they were obscure men, but little known, and less respected, during life. It requires an appreciative future to unlock the life of such, and display its charms, and to resolve these into ensamples for others to copy. It would seem that often the presence of the person is a clog, to some extent, on the influence of the mind. The presence of the individual seems to divert the mind of the observer from the invisible but more real, because more lasting, agent, which uses the body as its instrument, because the mind is frequently more taken up with the material and the seen, than with the immaterial and the unseen.

The influence of Moses was more powerfully felt after his death than during his lifetime. God saw that this would be so, and hence his grave was not, nor is now, known to any man. The body of the great law giver and legislator was

revere his memory, and read his Epistles. Though once called a madman and a babbler, he now lives as the peerless master of Theology, the delineator of truth, and the expounder of saving grace. God will honour, and have His servants honoured, if not in the body, yet assuredly in the spirit; for their memory shall be held in reverence, and the remembrance of their goodness of life will ever lead to God and to duty, while the memory of their persecutors and detractors, of the voluptuous and the wicked, "shall rot." The spirit of the holy and loving John, though, while in life, expatriated to inhospitable Patmos, without a companion save the unseen one, and no pleasure save that which grows out of grief, to spend the years of old age amid the solemn silence of solitariness, broken only by the spectral sound of the Argean waves, now lives in memory, to influence in holiness, and to lead to active usefulness, the disciples of Jesus beneath every clime. So that of these and thousands of others, it may be truly said, though dead they still speak.

And is not this the most marked and distinguishing feature of Christ and him crucified? In life He was despised and rejected, a man of sorrows and acquainted with grief, maligned, betrayed, crucified and slain; and even in the agonies of death, when the most abandoned should be restrained from outrage, He was cruelly insulted; but now His name is the ark of refuge from Divine wrath, the only place of safety, and the tower of strength, for the weary and sin-laden sons of men. His life of holiness and active goodness constrains scoffers and infidels, sceptics and unbelievers, to confess that He was the embodiment of human perfection, the loving and the loved.

Now with these, it is not the power he displayed in performing miracles that arrests their attention and calls forth their respect, for these miracles many of them reject and deny, but it is his holy and pure life, so inexplicably disinterested, and the blessed and purifying influence which that

life subsequently exerted on mankind. This, and this alone, constrains them to admire Him and to acknowledge His worth. Who can read that most eloquent, most sceptical, and most paradoxical writer, Rousseau, on the life of Christ, without being particularly impressed with this view of the subject? Napoleon the Great said that Alexander, Cæsar and himself could lead armies, conquer nations and be the idols of their soldiers, but after all that they were soon forgotten, and exerted little or no influence on posterity, nor were they held in sweet memory; while the influence of the name of Jesus was increasing with time, and becoming more precious, the better known; though while on earth, few would defend Him, yet that now, and ever since His death, thousands would not only defend Him, but even cheerfully die for Him, illustrating with irresistible force that the memory of the just is blessed, that the good will never die, but live as a force of daily increasing momentum, and, that after all, the world will cherish the name of the good, while the name of the wicked shall exist only to be despised. There is a power in the sympathy established between a life of goodness and those who hear of it. We never read or hear of a noble deed but our hearts bound in sympathy with the hero, and experience an impetus and an influence for good. There can be no doubt but that it is the life of the *man* Christ Jesus which exercises this wide-spread and hallowed influence over the lives of His followers. It is as our kinsman, bone of our bone and flesh of our flesh, he is held in such sacred remembrance by us; and it is because He still retains in His mediatorial relationship to us "a fellow feeling" with us that we love Him, and are influenced by His life. It is this tender relationship, combined with the endearing remembrance of His holy life on earth, while finishing our redemption, in our nature, that is blessed in our estimation, and that draws forth our love towards Him, and that influences our conduct in His service.

buried in obscurity; his memory and life alone remained But the memory of Moses was, and still is, more powerful than ever his presence was. Among Mahomedans, Jews, and Christians, the name of Moses will be held in greater reverence than that of any other man, alike, both for his own goodness, and for his labours in the service of God and of his fellowmen.

It is pre-eminently so with holy David. During his life-time he was the object of envy; the victim of hollow friendship and designing intrigues. Many of his people, nay even some of his own family, were anxious to be rid of him, and even resorted to the foulest means in order to accomplish that end; but who can measure the influence which his life, and more especially that life as delineated in the Book of Psalms, exerts over the faith and lives of the millions, who read those never dying embodiments of real life? Do not the hearts of countless multitudes now beat in sacred unison with his deep and holy longings after the living God? And with him in spirit, do they not wander in the green pastures, and beside the still waters of faith and love, as they wistfully look beyond the Jordan of death, in the delightful expectation of dwelling in the house of the Lord for ever?

The memory of the just is blessed.

It is likewise so with all the worthies, whose lives are referred to in the Scriptures, with Abraham, the father of the faithful and the friend of God; with Joseph, the pure and chaste, whose life and memory ought to be a model and a stimulous to every young man. It was so with Joshua, the noble warrior and wise statesman; with Job the model of patience, and integrity; with Jonathan, the sincere and disinterested friend; with Daniel, the consistent upholder of true religion and wise councillor; and with Nehemiah, the zealous and brave restorer of lost nationality; men whose lives and actions have been moulding mankind ever since they lived. And the same thing is true in kind, though, from circum-

stances unattributable to themselves and over which they had no control, not in degree, of those noble men, who, under the palpable darkness of Heathendom, spent their lives labouring to evolve the universally felt need of, but not then seen, light of truth from the finished volume of human error; who struggled with ignorance, superstition, vice and irreligion, with a zeal worthy of the noblest cause, in endeavouring to lay before mankind a *rule* of conduct and an *object* of faith: and also, the best method for ascertaining that rule, and for enjoying the sought for object. Such men as Zeno, Aristotle, Socrates and Plato, among the Greeks, and the Sybeline authors among the Romans, as well as many other teachers and leaders of thought among the nations of antiquity; teaching future ages by their lives, that to search for the Truth, and to love it, is worthy of the noblest minds, and of the deepest reverence; to these the world is much indebted.

It is true that during their lifetime they were often scoffed at, despised, persecuted, and slain by those whose highest good they sought to obtain; but after their toil worn bodies were consigned to the dust their spirits rose from the dead, and in calm triumph soared above the chaos of human passion, exerting an influence on posterity which eternity alone can reveal, and thus the spirit of the dead, the noble dead, inspires the living, and leads them onwards and upwards to glory and immortality.

Paul's life was misunderstood through human passion and prejudice; his motives and actions were misconstrued, and his character maligned; he was persecuted, beaten with stripes, unjustly tried, and cruelly imprisoned, and was compelled to spend the last two years of his eventful life under the surveillance of a Roman guard. But now, that Paul is dead, that his dust mingles with the classic Tiber, his spirit and life, like a system of profound and irresistible truth, sway and enlighten the multitudes who know his name,

like streams dashing and leaping over precipices down the mountain side to their rest in the ocean, brilliant for the present, but soon lost amid the waters of the mighty deep. But your late pastor belongs to that rarer class, whose quiet, earnest lives and spotless characters imperceptibly stamp a lasting impression on others without their being conscious of it until the authors of it are removed. He was one of those whose influence is only begun to be felt in all its power for good when they themselves are no more. They are amiable, kind and ready to communicate, and strive to make others feel easy and happy in their presence; and in this respect our departed brother, pastor and friend was very eminent; his piety was not gloomy and morose but cheerful and attractive, and of it it may, with special propriety, be said, his memory is blessed, and should be held in remembrance by those who knew him, and more especially by the members of his family and of his congregation; for them all he laboured, for them he lived, for their highest welfare his prayers were fervent and abundant, and them he dearly loved.

We should often make mention of the good that are gone, and dwell upon their graces, that we ourselves may imitate their spirit, and learn to practice their virtues; we should praise God for these examples of christian goodness, and acknowledge His gifts and graces in them, and especially be followers of them, in that which is good and Christlike. This is no mere affectation nor sickly sentimentalism, nor yet, is it stamping too highly the Christian character, nor awarding the dead undue praise.

We read that in apostolic times when Dorcas, an eminent and useful Christian, died, her friends and co-laborers assembled around her lifeless body, and soothed their grief by recounting her many virtues, and exhibiting to the Apostle Peter "the coats and the garments which she made while she was with them," as evidences of her active worth and real

piety, and, no doubt, as fresh incentives to their own hearts to follow her example.

And even David speaks well of the many virtues of Saul and Jonathan. Though the former persecuted him through envy, he forgets the faults of the royal monarch, and dwells on his virtues, recognizing this to be a debt which he owed to the public character of the mighty dead; and thus the remembramce of the worthy dead may be profitably cherished as models and inspirations to the living. This is one of the means which God employs for elevating and maturing human character on earth, being a powerful, and congenial influence to lead to glory and to virtue.

From what has been said thus far it is evident that the remembrance of the just is not only blessed when reviewed and studied in the personal endowments, the gifts, and graces, of the individual possessing them, but also in the active influence exerted during life in the reproduction of these in the character of those who come under such influence. If this be true in a general sense, it must be especially true those who come under the official influence of a good and faithful pastor.

A minister's congregation are supposed to come directly under such influence, and are expected to exhibit to the world its blessed effects. It would be contrary to history and observation, to expect, that all should reproduce the example set before them; there was a Judas among the disciples of Christ, Ananias and Sapphira, were among the fruits of Pentecost, and a Simon Magas among the early followers of the Apostles; yet, it is reasonable, after a quarter of a century of such teaching and example as you have been privileged to enjoy, to look for the evidence of the truth that has just now passed in review before your minds; and it will be for you, my bereaved Christian friends, to show in the future how far you have availed yourselves of, and have been benefited by, such teaching and example. That you will show that the memory

And so it is the remembrance of the holy saint on earth that is blessed to us, and that exerts such happy influence in our own lives, as we review, study, and contemplate His.

What we have stated is eminently true of those reformers, confessors and martyrs, who, during the dark ages of the Church, fought the good fight of faith under difficulties and against oppositions of no ordinary nature; their lives, their struggles, and their labours, in the cause of Truth, and in the service of humanity, rise now before the mind of the Christian, in all their faithfulness and beauty, and he blesses God for the courage and faith He gave them, and for the gifts and graces with which they were endowed.

Where is the Christian, the intelligent Christian, who does not bless God, as he recalls to memory the names of Huss, Jerome and Wickliffe, of Martin Luther and John Calvin, of Zinglius, Bucer, Latimer and Knox. These men, now, through the memory of their labours and holy lives, exert an influence on the world that will never die until the angel of duration shall declare that time is no more. Although their bodies lie in the dust, mouldering in some quiet grave yard, or mingle with the sands of the ocean, their spirits, clad with the memory of their works, move onwards and onwards with the force of an invisible power towards the great consummation, and the final triumph of the Redeemer's Kingdom. Calvin was tempest tossed, and driven from city to city, little known and less rewarded by men, for his great and godlike work of reform; but now multitudes of the most intelligent and advanced Christians honour and bless the name of the great Frenchman. The real Christian, the devout pastor, the worker for God, only begins to live for good, when he dies. Then he enters on his deathless existness, and begins the great work of influencing minds and moulding characters. This is an immortality that is worthy of being sought after; this is the imperishable monument that points upwards. Influence never dies, the good though

dead for ever speak, and speak for God and for man. Ah! how awfully solemn, and how thrillingly awful is the thought that your influence, the influence of your life, never dies! It will never be arrested in its endless progress! It will for ever tend down, downwards, to the lowest depths of endless woe, or up, upwards to the highest heavens, and the remotest ages of eternity. This is the true transmigration of souls, the indestructibility of deeds, and the imperishable nature of the good. "The memory of the just is blessed."

Now my Christian friends, I know that all of you who have been acquainted with the late Reverend Alexander Wallace, minister of this church, whose mortal remains were the other day laid in the cold and silent grave, amid expressions of deep and universal sorrow and of every token of regard from all classes in the community, will concur with me in saying that the term *just*, as thus exhibited and illustrated, may with singular propriety be applied to him, not only in its theological sense, but also in its more practical and vicarious meaning, for I need scarcely say, that he was singularly eminent in his deep desire to glorify God, and to serve and do good to his fellowmen, and we predict that his memory, like that of the worthy dead, will exert an influence for good that will never die, and for which many in this community will bless God. Were we to review his private and public life, and enter into his social and pastoral relationships, weigh his qualities of mind and heart, and examine his conduct, as a citizen and a minister of the Gospel, but more especially, and above all, as a Christian, as a man of faith and prayer, we would find that he was one of those whose real worth and goodness can only be understood and appreciated after they have left the scene of their labours. There are some men whose lives are commanding, attractive and captivating, and full of charm, on account of their abrupt brilliancy and the immediate successes of their lives. They are as meteors in a dark sky, or

of your late pastor is thus blessed, I can entertain no doubt. You will now, more than ever, begin to ponder well the lessons of the past, and endeavour to copy the unoffensive, amiable, and uniformly kind and christian disposition, as well as the laborious habits, and earnest, and devoted piety, of your departed pastor and personal friend. Though absent in the body let him be present with you in the spirit, and though removed from the sphere of his earthly labours let him work aye, let him still work, in your future christian conduct, and thus let his absence be more powerful than his presence, so that this bereavement may be turned to your good and the glory of God, namely, your everlasting salvation and exceeding great reward.

It is no affectation or vain eulogy to say that if ever a pastor deserved to be held in the affectionate remembrance of his people, that pastor was yours; for he loved you, and labored for your good; you were the burden of his prayers, and your salvation was the object of his life. And I believe, that every one in this large assemblage will agree with me in saying, that but few men are known to us, whose life of deep devoted piety, and constant and endearing friendship, deserves to be copied more closely.

As a minister, he was faithful and diligent in the discharge of the varied and arduous duties of his holy calling. He did what he could to serve his Master, and angels could do no more, and thus fulfilled the measure of his obligation, and reached the limits of his responsibility.

He was eminently a successful minister, the evidence of which is found in the universal esteem in which he was held not only by his own congregation but by all other congregations in this valley, and also, by all classes in the community, and the healthy and highly satisfactory condition of this and the neighbouring congregation, in both of which he laboured until very recently, when under his fostering case they were erected by the Presbytery into only made the more manifest through these; for affliction

two self-sustaining congregations. Now, in this age of change, and of Athenianism, when old ties and associations are held but lightly by, this is no small evidence of success. Few, very few, alas, succeed to labour with the same amount of success for so long a time, in the same field, as he has done. And as a further evidence of his growing success and of the attachment of his people, were such evidence necessary, I am in a position to state, that during the last year or more, and up to the very close of his ministry, tokens of special regard were multiplying, alike creditable to him, and to you his people. He has been heard to say on the last day of his communion services, the last day of his life, that he never felt so happy in his work, so satisfied with the condition of this congregation, and so well pleased with his people, and it is said by those present on the last Sabbath of his ministry, his last communion on earth, that he was peculiarly happy on that solemn occasion. His remarks regarding the changes which have occurred during the twenty-five years of his ministry, the number of well-known faces that disappeared the way of all flesh, and the uncertainty as to whether all then present would be permitted to meet again at a communion table, will now be cherished with much interest.

On the Friday preceding, it was my happiness to preach to this congregation, and I then experienced a foreshadowing of that holy and happy spirit which prevailed during the whole occasion. I remarked it on the following Monday to a father in the church for whom I was preaching. But ah! before the sweet remembrance of that occasion had time to form itself into a definite shape in my mind, he who was the occasion of it passed into a holier and purer sphere!

Those trials and difficulties, which every faithful servant of Christ must occasionally meet in the honest discharge of his duty, disappeared, and as they disappeared, you, his people, more than ever appreciated his worth, for that was only serves to unfold and bring more prominently to view the good qualities of the just man.

An unclouded sky was serenely shining over him, a warmly attached congregation was around him, he rejoiced in this and acknowledged the good hand of God in it, much comfort and usefulness appeared in the future, and beckoned him on to work for God and for his people, when lo ! in an instant, in the twinkling of an eye, without warning, while manifesting his usual interest in that of others, he was called away ;* without a thought, without a pang and without a sigh; his sun went down at noon day; in the middle of life, success, usefulness and peace, God sent for him ! How mysterious ! How inscrutable ! It was the will of that God without whose notice not a sparrow falls. His work was done, and well done. His labours were over ! God had need of him elsewhere ! His place was ready for him ! He sent His messenger and called him home. The curtain falls ! his life and memory alone remain; he is numbered with the past, but the memory of the just shall live and be forever blessed.

His was a useful life, a life of prayer and close walk with God. Was it not like the path of the just shining more and more unto the perfect day ? Need I refer to that life better known to you than to me ? Need I refer to his many amiable qualities as a neighbour and friend, as a husband and father ? So universally kind and always agreeable, warm hearted and constant in his friendship, generous and forgiving even to a fault, cherishing anger to no man, having a kind " good day " to every one he met ; so lovely and constant was his friendship that all who have enjoyed it will bless his memory, and while standing at his grave may repeat the epitaph composed by his great countryman on a reverend father:

O ye whose cheek the tear of pity stains
Draw near with pious rev'rence and attend.
Here lie the loving husband's dear remains,
The tender father and the generous friend,

* The Rev. Mr. Wallace was killed while with others engaged in arresting the progress of the fire which destroyed the mills in Huntingdon, July 4th, 1870.

The pitying heart that felt for human woe,
The dauntless heart that feared no human pride,
The friend of man, to vice above a foe
For even his failings lean'd to virtue's side.

He not only feared God, but like all good men he honoured the King. His prayers for his Queen and country ever mingled with those for his church and people. And many will remember his fervent and confident prayers upon those trying occasions, when our country, lives and liberties were threatened by hordes of godless and wicked men. He was ever indefatigable in inculcating high principles of loyalty, both by word and deed. On the last occasion of these attempts, as the commanding officer of the volunteers of this vicinity informed me, when he and his brave men were returning covered with the dust of battle, after driving back the foe, but still on the field, nearly the first man he met was your late pastor, and he further stated that he shall never forget the fervent prayer which he there and then offered up to the God of battles, for the victory He had vouchsafed, and for His mercy in covering our soldiers so that none of them fell, or were even touched, by the missiles of death hurled at them in the action. This little incident, beautiful in itself, serves to shew the character of the man. God, to his mind, was all in all; to Him alone he ascribed the deliverance and victory; but, nevertheless, he did not fail to honour those brave men through whom God effected a marvellous deliverance. And that same officer did himself honour, on a subsequent interesting occasion, in selecting the Rev. Mr. Wallace to consecrate those Colours presented by the hand of Royalty to the 50th Battalion. This was opportune, and a delicate though well-merited mark of his esteem and regard for the deceased. And may the remembrance thereof, now a sacred relic of the past, give courage and confidence to those who carry them, should they ever be called on, in the hour of danger, to defend the right; and may that devout

prayer be heard and remembered for their protection in the service of their country and their liberties.

Brethren, we have done. To occupy your time any longer, is uncalled for. Nothing that I can say can endear his memory to your hearts more than it already is. I only ask you to join with me in solemn prayer to that God who, for wise and gracious reasons, ordered all things as they are, that He may bless this dispensation to his bereaved family, and to you his people. The future alone is ours, let that future be such as to prove that we appreciate the past. The most effective way in which you can show your appreciation of his christian worth and many virtues, is to be united and active in carrying out to completion the work which he has so well begun, and which was so dear unto his heart and so fervently remembered in his prayers.

Be true and faithful to your Church, and love one another, and God will provide you another shepherd, who shall feed you with the bread of life, and lead you in the way of holiness. The command of the Great Head of the Church to you is perfect that which remains, occupy till I come, and then I will receive you to myself, that where I am, there ye may be also. Bury not your hope of future good with the remains of your departed minister, but with his spirit rise to faith and virtue, perfecting holiness in the fear of God. Feel, oh feel, that your work is not done; that the contest of life is not over; the crown is not yet won. Oh! then fight the good fight of faith, run with patience the race that is set before you, ever looking unto Jesus, the author and finisher of your faith, for wisdom and for grace, to help you in this the time of your need. Buoyed with the hope that when,

A few more years of evil past,
We reach the happy shore
Where death-divided friends at last
Shall meet to part no more;

when husband and wife, parent and children, pastor and people, shall unite in the everlasting song, "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion, for ever and ever. Amen."

80
8910 20